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CRITICAL NOTE.

THE TEXTUAL VALUE OF THE NEWBERRY GOSPELS.

THE Newberry Gospels depart in 1,515 readings from the Textus Receptus.* Of these Matthew shows 434, Mark 348, Luke 449, and John 284. Of the whole number of readings, 774 may be considered significant; the rest are matters of practical indifference, being unimportant transpositions, manifest itacisms, insertions, and omissions of *v* movable, the *s* of *οὐτως*, and the like. The assignment of the readings gives the following figures for the Syrian, pre-Syrian, and singular or subsingular elements in the significant readings of each gospel:

	Syrian.	Pre-Syrian.	Singular, etc.	Totals.
Matthew - - - - -	82	105	65	252
Mark - . - - - -	62	83	33	178
Luke - - - - -	65	68	40	173
John - - - - -	48	103	20	171
Totals - - - - -	257	359	158	774

Without undertaking the minute calculation of the constituents making up the pre-Syrian element and their reduction to percentages, it may be observed that one-half of the 359 pre-Syrian readings are of no family, while one-fourth are Western, and one-sixth non-Western. The Alexandrian element, the most subtle and elusive of all the elements in attestation, is small.

In order to determine the significance of these figures, and thus of the critical value of the manuscript in comparison with other witnesses to the text of the gospels, we proceed to seek what may fairly be considered a representative section of the text, as a limited ground within which such a comparative study may readily be made. We have seen that the Newberry Gospels show 257 Syrian readings out of 774 significant divergences from Textus Receptus. Neglecting the 158 singular or subsingular readings as at least of doubtful value, the Syrian element is seen to be $\frac{257}{316}$ of the supported, significant readings of the manuscript, or 41.72 per cent. The same process shows the Syrian

* For the readings of the Newberry Gospels, cf. "The Newberry Gospels," AMERICAN JOURNAL OF THEOLOGY, Vol. III, No. 1, January, 1899, pp. 116-37. In GREGORY'S *Textkritik des Neuen Testaments* the manuscript appears as No. 1289.

element of Mark alone to be $\frac{62}{145}$, or 42.758962 per cent. The first five chapters of Mark by the same process give a Syrian element of $\frac{18}{43}$, or 42.857142 per cent. of the supported, significant readings. As this is less than 1 per cent. from the proportion shown by the manuscript as a whole, it may be regarded as a representative section, and a presumption is established for the representative character of the same section in other manuscripts. This presumption is, of course, liable to modification in the case of manuscripts, such as Δ , the text of which is notoriously heterogeneous; for all manuscripts of admitted homogeneity, however, it seems safe to accept our presumption and to build upon it. We thus proceed to examine the first five chapters of Mark in other manuscripts of various degrees of excellence.

Reference has been made to the Haskell Gospels, a large cursive of about 1500 A. D., which seems from its size and various lectionary indications in late hands in the margins to have been designed and used for public reading. Despite its comparative modernness, the writing of this manuscript is very pale, and has been retraced in considerable sections by a more recent hand. The original contents of the codex evidently comprised the four gospels, complete, but leaves, and even whole quires, are now missing. Of Mark the manuscript contains 1:1—7:24; 7:36—9:48; 10:14—11:33. With 12:1 begins a great gap, including the rest of Mark and more than eight chapters of Luke. For the first five chapters of Mark, the Haskell Gospels show 33 significant divergences from Textus Receptus. Of these, 3 may be neglected as singular or nearly so. Of the 30 significant, supported readings, 16 are pre-Syrian and 14 Syrian. The Syrian element is thus $\frac{14}{30}$, or 46.666666 per cent. of the significant, supported readings. It has already been pointed out that the Syrian element for these chapters in the Newberry Gospels was 42.857142 per cent., while the total number of significant divergences in them is 51.

As another manuscript with which to compare, Codex Montfortianus (61) has been taken. This is famous as having been employed by Erasmus for the text of 1 John 5:7 (The Three Heavenly Witnesses) in his third edition, 1522 A. D. The manuscript probably belongs to a date not much earlier, and has naturally been regarded with some suspicion, owing primarily to the circumstances of its first appearance. But this need not affect its value for our purposes. Its significant divergences for Mark, chaps. 1–5, number 78, of which 25 are singular or subsingular readings. Of the remaining 52, 31 are pre-Syrian

and 21 Syrian. The Syrian element is thus $\frac{31}{100}$, or 40.384615 per cent. of the significant, supported readings.

Turning to uncial witnesses, Codex Alexandrinus (A) shows 85 divergences from Textus Receptus in the first five chapters of Mark. Neglecting 9 of these as practically unsupported, we have left 76 supported, significant readings, of which 51 are pre-Syrian and 25 Syrian. The Syrian element is thus $\frac{25}{76}$, or 32.894725 per cent. of the supported, significant readings.

A still better uncial, for Mark's gospel at least, is Codex Sangalensis (Δ). The excellence of the text of this manuscript in Mark is well known. For Mark, chaps. 1-5, it shows no less than 192 readings that may be called significant. Of these 21 may be dismissed as singular or subsingular. Of the remaining 171, 136 are pre-Syrian and 35 Syrian. The Syrian element thus constitutes only 19.824535 per cent. of the supported, significant readings.

Attention was not long ago called by Dr. J. Rendel Harris to a rather remarkable twelfth-century cursive in the British Museum, Cod. Evv. 892 (Mus. Brit. Add. 33,277), with interesting subscriptions resembling those in the Newberry manuscript. A careful examination of its readings for the section under consideration fully confirms Dr. Harris' high valuation of the manuscript. Two hundred and eight significant divergences from Textus Receptus have been noted. Dismissing 20 of these as singular or subsingular, we have left 188, of which 158 are pre-Syrian and 30 Syrian. The Syrian element is thus seen to be less even than in Δ ; for 892 it is 15.957435 per cent., as against 19.824535 for Δ .

If we arrange these six manuscripts in the order suggested by these percentages, we have the following table:

	Significant divergences.	Syrian element.
Haskell - - - - -	33	46.66666
Newberry - - - - -	51	42.857142
61 - - - - -	78	40.384615
A - - - - -	85	32.894725
Δ - - - - -	192	19.824535
892 - - - - -	208	15.957435

The order of percentages, it will be observed, is the order of the significant divergences, inverted. That is, in the group of manuscripts, the more numerous the divergences from the Textus Receptus, the greater the proportion of pre-Syrian readings among those

divergences. This is, of course, precisely what is to be expected. Thus in number as well as character of variations from Textus Receptus the Newberry manuscript allies itself with 61 and the Haskell Gospels, rather than with Δ or 892. In other words, it is a Syrian manuscript, with perhaps an average admixture of pre-Syrian readings.

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